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# OPPORTUNITY

JOURNAL OF NEGRO LIFE
Published Monthly by
NATIONAL URBAN LEAGUE
1133 BROADWAY, NEW YORK CITY
Telephone: Chelsea 3-1838

L. Hollingsworth Wood, *Chairman*
Eugene Kinckle Jones, *Executive Secretary*
Charles S. Johnson, *Contributing Editor*
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VOLUME IX. MARCH, 1931 No. 3

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Single Copies, Fifteen Cents—Yearly Subscription, One Dollar and a Half, Foreign, $1.75.
Entered as second-class matter, Oct. 30, 1923, at the Post Office at New York, N. Y., under the act of March 3, 1879.

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# EDITORIALS

**A Question of Responsibility**

ONE need not be a social scientist or a statistician or an economist to understand what a tremendous handicap a Negro youth must face as he crosses the threshold of school and college to take his place in the world, especially a world which has allotted to him a place not on the basis of capability or potential worth, but on the basis of color.

How devastating is the realization of the limitations imposed by color on the spirit of Negro youth has not yet received the attention of the experts in racial inequality And it may be barely possible that when the researchers take up this important subject they will find that the key to the high Negro rate of delinquency, arrested Negro intelligence, retarded Negro development lies not so much in inherent racial inferiority as in the effect of the closed door on the soaring ambitions of youth. Certainly one is justified in speculating on just how much thwarted and stifled ambition contributes to the various social phenomena by which the Negro is alternately damned and pitied by those who speak with the authority vested in high scholarship.

Nothing can be more evident than the fact that the antipathetic attitude toward the Negro throughout the nation will persist as long as he is condemned to the lowest occupational status in American industrial life.

The great leaders of industry and commerce, many of whom have evinced notable interest in Negro education and progress, can render their greatest service to the cause of racial adjustment by opening the doors of industry now closed to the Negro. And even though community attitudes are powerful factors in industrial policy, it is equally true in the words of Professor Feldman (whose recent book, *Racial Factors in Industry*, graphically depicts the plight of Negro) that: " . . . . Industry is not a blind follower of the community; it is also its leader. It introduces new habits and ideas profoundly affecting human thoughts and activities and providing new evaluation of different groups in social opinion."

The time has come unquestionably when the most serious problem confronting the Negro is the problem of occupational opportunity. And schools or colleges will avail him nothing if the chance to employ his training is forever denied.

---

**A Good Beginning**

IT would seem from statements coming from the most conservative sources that slavery and forced labor are not confined to Liberia. In a recent interview Lady Simon pointed out that there were at least 5,000,000 people now held in slavery in different parts of the world. And from the reports of many observers forced labor is co-extensive with colonization and imperialism. From his pedestal in the State Department, Mr. Stimson, the Secretary of State, recently issued a stinging rebuke to the republic of Liberia because of the existence of slavery and forced labor within its boundaries. No doubt the rebuke was deserved since slavery and forced labor are especially abhorrent to the American sense of justice.

But now that a commission to wipe out slavery in Liberia has been created, it might be opportune for the Secretary of State with the League of Nations to sponsor an investigation of forced labor in the Belgian Congo, in the French Congo, in Portuguese East Africa and in South Africa, not omitting Rhodesia. And along with an investigation of forced labor the State Department might cooperate with the League of Nations in looking into compulsory military recruiting in the French Senegal and the Sudan. All slavery and forced labor are negations of fundamental human rights, whether they are found in Liberia or in Mississippi. And it would be strange indeed if the State Department finds offense only at the presence of slavery and forced labor in Liberia.

A vigorous demand for an investigation of forced labor and slavery in the above mentioned areas on the part of the Secretary of State would do much to quell the levity which Mr. Stimson's note aroused in certain sections of the French press, which dared to intimate that the lot of the Liberian slaves was not much worse than that of the American freedmen.

---

**Mrs. George W. Seligman**

WHAT would have become of the Negro in America had it not been for a small minority of unselfish, generous and courageous white men and women is a conjecture often indulged in by Negroes themselves whenever they attempt to analyze the interplay of the forces which have determined their destiny in America. That their lot would have been vastly more wretched is universally conceded even by those who in occasional moments of despair profess antipathy to all things white.

It is probable that those virtues of humility, patience and faith which are commonly credited to the American Negro are to a large extent a response to the altruism of his benefactors. And the Negro, despite statistics, and economic laws and social trends which so often create a dismal picture of his future, adheres to the conviction that ultimately the ideals of this inspired minority will prevail.

In the work for better race relations there has been no more constant and effective influence than that of the late George W. Seligman. That this influence will continue has been assured by the munificent gifts of his wife to the National Urban League. Two gifts, each of inestimable worth—a gift of money so that this work may not be retarded—a gift of her time to one of the great adventures of Democracy.

---

**Causes of Racial Conflict**

SERIOUS students of race relations have long been aware of the explosive possibilities in the increasing competition between black workers and white workers for jobs. And the efforts on the part of not a few far-seeing and intelligent members of both races for closer union between the workers of the two racial groups have been dictated as much by a fear of the inevitable consequences of racial antagonism in industry as by the hope of a strengthened labor movement. It must not be forgotten that the most serious disturbances in the last two decades have been economic in their origin. And the possibilities are that even the recent exhibition of sadistic brutality in Maryville, Missouri, was projected in a community already seething with unconcealed animosity between black and white workers.

A pointed editorial captioned "May Negroes Work?" in the *Des Moines Register* about the time of the Maryville orgy supports the opinion that the perpetration of a particularly brutal crime allegedly by a Negro served as a convenient excuse for the inauguration of a reign of terror which had as its end the expulsion of Negro workers from jobs desired by unemployed white workers. The editorial reads as follows:

> In southwestern Missouri the current unemployment has led to a dangerous form of racial tension. White workers who in recent years have left farm jobs to take up more lucrative work in the towns have recently lost their jobs. Now these men are returning to the country, and upon finding their former work being done by Negroes are demanding the Negroes be discharged.
>
> This agitation has led to threats to bomb the store of a Stoddard county merchant unless he discharges Negro hands on a farm he owns and hires white men in their places. It has led also to the burning of a Negro school. Many farm owners report that they have received threats.
>
> These demands by white workers cannot be supported by any consideration of justice. The constitution gives the Negro political rights equal to those of the white man. His economic rights must be equal also. The jobs which these Missouri Negroes hold were obtained in a lawful manner, and there is no justification for the discharge of the Negroes simply to give work to white men.
>
> This situation shows, however, that the Negro still must fight to gain in practice the economic equality which he has in theory. Such an effort will involve the pushing of Negro education, the entry of Negroes into as many different occupations as they can get into, and closer unity and cooperation among members of their race.

# H. L. Mencken Finds Flowers In a "Dunghill"

*By* A. CLAYTON POWELL

NEGROES of the United States! Stop boasting about your economic progress. You have scarcely made any. You are poorer than the Indians or the Mexican greasers. All the presidents of the United States, from Harrison to Hoover, with other outstanding men and women of the world, who declared your progress during the past sixty-five years could not be matched by any other group in America, were "kidding" you.

*With characteristic vigor Rev. A. Clayton Powell of the Abyssinian Baptist Church, New York City, replies to Mr. H. L. Mencken's "Burden of Credulity," an attack on Negro Fundamentalism, which was published in the February number of* OPPORTUNITY.

Your success in business is hardly worth mentioning, and your supposed hundreds of successful physicians and lawyers are, in fact, so few that when you stumble upon one you have seen a miracle. Your hundreds of Negro teachers in the mixed schools of New York and New England are so inconsequential that they are not selected by white boards, as you imagine, for "white men" in these regions, "do not engage Negro teachers to teach their children."

Get it out of your head at once that Bert Williams, Florence Mills, Jules Bledsoe, Paul Robeson and Richard B. Harrison will ever be enrolled among the successful artists, for your "Negro artists are not much better off than your professional men." Your painters are botchers. They can not earn a living.

You had thought that W. E. Burghardt DuBois, Countee Cullen, James Weldon Johnson, Walter White, Langston Hughes, Carter G. Woodson, Kelly Miller, and a dozen others, dead and living, were good writers. You are mistaken. The most critical magazine in America has to apologize to the reading public everytime it prints an article from the pen of a Negro. Your leaders are either trying to transform the Negroes into white people or turn them into monkeys. "They are all on the wrong track."

Your musical gift of which you have been proud from the days of the original Fisk Jubilee Singers to these glorious days of Harry Burleigh, Roland Hayes and Marian Anderson, "is largely imaginary."

Your Church, good God! If you ever muster courage to enter another one, put on a gas mask. The preacher you thought was preaching the pure gospel, with what little light he could get in the spiritual darkness of America, is a "barnyard theologian," and the Church you thought was a pile of salt to save you is a "dunghill." If you have any respect for your Sunday-go-to-meeting clothes leave them at home, for once inside of your Church you will find a "hog-waller Christianity."

The foregoing statements do not misrepresent in the least, an article in February OPPORTUNITY by Mr. H. L. Mencken, the most distinguished, and learned iconoclast on the American continent.

Mr. Mencken in his Baltimore "Dunghill Varieties of Christianity" finds at least two flowers. He calls one Episcopalian and the other Catholic. Small favors thankfully received, but, beware of the Greeks bearing gifts, for this scholarly discoverer knows that the same flowers can be found in a thousand other spots in all parts of this country, and many of them are growing in Negro Methodist and Baptist churches.

The eminent Baptist ecclesiastic, who boasted that "among all the Negro Baptists in America there was not a one who was not a Fundamentalist," is woefully ignorant of the present trend of the Negro Methodist and Baptist ministry. R. R. Wright, L. H. King, J. W. E. Bowen, W. Y. Bell, Bishop Matthew Wesley Clair, and scores of other Methodist clergymen are as far removed from the "barnyard theologian" as Mr. Mencken is from the most mental and morally warped Nordic who declares that the poorest, lowest and most ignorant white man is superior to the wealthiest and most cultured Negro.

I can point to hundreds of modern progressive Negro Baptist ministers, like Mordecai Johnson, Vernon Johns, J. Raymond Henderson, Horatio S. Hill, C. H. Pearson, W. P. Hayes and Miles Fisher.

I know the preachers from coast to coast, and, as I dictate this article, I can not think of a young Negro minister of training who is contending for the "tradition of the elders." Even in many of the churches presided over by men who are hovering around three score years and ten, like the 19th Street Baptist Church of Washington, D. C., where Walter Brooks has been the shepherd for forty-five years, Mr. Mencken will find the same decorum, dignity and intelligent seriousness he finds in the isolated Baltimore church.

I agree that the doctrine of Fundamentalism, as believed and practiced in certain sections, is not only "a negation of every intellectual decency," but of every other kind of decency, and especially respect for the sacredness of human personality. I will bet Mr. Mencken a year's subscription to the *American Mercury* against a contribution to our Free Food Kitchen, that the mob which went on a rampage in Maryville, Mo., while the OPPORTUNITY press was turning off his article, was 95 per cent Fundamentalist. These Fundamentalists were not poor "white trash" either, unless those composing the executive, legislative and judicial departments of that state are considered in that class. Hardly.

These Fundamentalists roasted an innocent man, for under our system of jurisprudence every man is presumed innocent until his guilt is proven. They not only burnt up a schoolhouse, the symbol of American progress, but the judicial prerogative, the state and federal constitution, the decency and self-respect of their own women who stood looking at the nude body of a man writhing in flames, without the slightest shock to their modesty. If the Fundamentalist white pulpit or press has uttered a single word of protest against this act, a thousand times redder than the reddest acts of the Russian Communists, a wistful eye has not seen it nor a listening ear heard it. Even the February *American Mercury* is as silent as the Sphinx.

On the other hand, it would be hard to find in these United States, a single Negro preacher who has not, with the most vigorous English, thundered against this un-Christian, inhuman, anarchistic carnival. The Negro Church is the only church that has persistently opposed lynching and the Negro pulpit is the only pulpit that has unceasingly preached the brotherhood of man.

The Negro Church from its beginning until now, has valiantly fought for freedom, justice and every principle of Christianity. In 1832 the first Anti-Slavery Society was organized in the basement of a colored Baptist church in Boston, by Wm. Lloyd Garrison and twelve others, including the Negro pastor of that church. Mr. Garrison went to that old ecclesiastical "dunghill" because it was the only church or place in the environs of the "cradle of liberty" (?) which would allow him to start a campaign against the most colossal crime ever committed on this or any other continent.

Nearly every school established for Negroes or by Negroes grew out of the earnest advocacy and fervent prayers of these old "barnyard" preachers. While old Pastor Qualls was on his knees praying in the basement of the Friendship Baptist Church of Atlanta, Ga., for God to send someone to enlighten the young Negroes who had just emerged from the darkness of Christian slavery, two noble white women from the North, knocked at the door, and then and there Spelman Seminary, the most noted School for women and girls in the Southland, was born.

All Negro publishing houses in this country were not only started by Negro preachers, but they are run by Negro preachers.

Dr. George E. Haynes is not merely the Secretary of the Commission on Race Relations of the Federal Council of Churches of Christ in America, but his wisdom is sought by men of all races more than the wisdom of any other member of the Commission.

Dr. Eugene Kinckle Jones, the organizing and directing genius of the National Urban League, one of the most efficient social service organizations in the nation, gladly admits that he received his inspiration from his father, who was an honored Baptist preacher. Ninety per cent of the business and professional men and women of the race would be happy to testify that they owe their success to the publicity and patronage of the Negro pulpit.

Let us look for some more flowers. Mr. Mencken says that he believes that Negroes are superior to American whites in more ways than one. To justify this belief he places special emphasis upon the "extraordinary decency" of the race.

Had Mr. Mencken gone a little farther, he would have discovered that the average Negro is also superior to the average white American in long suffering, patience, meekness, veracity and love. The Negro has almost destroyed the white man's ethical standards, and especially his sense of veracity.

Let a Negro attempt to register at a decent

hotel, purchase a Pullman or a theatre ticket, and the white man will look him straight in the eye, without the slightest compunction of conscience and say, "Not a room left; house sold out; every berth reserved."

I wish I could say that this careless veracity had not crept into the average white pulpit. When a Negro attempts to join a white church nine out of ten times, the preacher says to him, with the greatest theatrical kindness and sympathy, "I have not a spark of prejudice, and I would like to fellowship you, but my parishioners would not stand for it. Your presence would disrupt my church." A white preacher without prejudice could not remain in a congregation with prejudice six months, as demonstrated recently in Detroit.

Now, this Negro knows that the hotel clerk, the theatre and Pullman agents and the preacher are not telling the truth, but he doesn't turn away with any bitterness in his heart for the white man, but pity. He loves the white man who hates him, and the one who loves is always superior to the one who hates.

Where did the Negro get his superior decency, patience, meekness, veracity and love? He certainly did not get these qualities in the school house. Neither did he receive them in the white man's home, for they were not there to receive. They were drilled into him in the Negro Church Sunday School and Christian home. God only knows what would have been the history of the race in this country if these superior Christian qualities had not been pounded into the Negro by the Negro preacher and church, which Mr. Mencken so mercilessly slanders, and so ruthlessly attempts to read out of the race.

Are the Negro preachers and churches perfect, or have they always given a good account of their stewardship? I am the last preacher to give an affirmative answer to these questions.

All close observers will say with Mr. Mencken that too much of the Negro's energy, money and time have been used in buying and building churches and too little in race building. We have enough church houses. It would be a godsend if we would cease church building and buying, except in rare cases, for the next twenty-five years, and devote our energy, money and time to the economic, social, intellectual, moral and spiritual advancement of the race.

All honest men will further agree with Mr. Mencken that there are too many "parasites, moron theologians, oily go-getter racketeers, pumping dollars out of the poor people" in the Negro pulpit. But neither Mr. Mencken nor his "future leaders of black America" need waste any literary shot on these ecclesiastical rascals. The rising tide of intelligence and the deepening sense of a true God in the Negro Church will soon solve this grave problem. Healing, to be permanent, must come from within—not from without. These fake shepherds, who are shearing the sheep without feeding them, are already on the run. The expulsive power of a new religious affection, will, in the next ten or fifteen years, make them a shameful memory.

When I think that the Negro was brought out of a jungle religion in Africa, into a worse jungle American Christianity; when I recall that the Negro was not only brought here by racketeers, but that he existed for two hundred and forty years in the most damnable racket known to the United States, and that he has lived for the past sixty-five years in the racket of peonage, chain gang labor, and industrial exploitation, it is a miracle that he has made any appreciable progress toward genuine religion.

A greater miracle still, is that the Negro believes in any sort of a religion or any kind of a God presented to him by the white American. Had it not been for his ignorance he would have cursed God and died.

# *The Goal*

*By* Isabel Neill

*UPON the earth's hard bosom*
*We'll come to rest at last;*
*Winners of the ruthless race*
*And those the swift ones passed.*

*Is the earth's breast unlovely*
*Or is it blossomy fair?*
*We'll be so weary of the road*
*We shall not greatly care.*

# Interracial Frontiers

***Extracts from the Annual Report of the National Urban League***

*By* EUGENE KINCKLE JONES

"YOU are making a fine contribution to national welfare," writes a friend of the Urban League movement. More than twenty years ago when our founders conceived the idea of developing an organization to help improve the lives of urban Negroes, it was hardly supposed that the effects of our efforts would be so far-reaching as to merit this appraisal. It has always been the thought of those who have controlled the destiny of the movement that the most helpful service that could be rendered the Negro group was to enlarge their field of opportunity and to give them a chance to develop themselves for service. During all of these years, whether it has been the opening up of jobs or the securing of better health facilities or the provision of more adequate housing accommodation, the League's task has been not of giving alms but of providing a chance for self-development.

With added occupational capacity and the chance to work and to rise on the job, and an increase in wages commensurate with the character of service rendered, suitable houses could be purchased or rented, health protection could be provided, proper recreation could be secured and standards generally could be raised. With self-contained social status, the Negro could with justifiable pride face the world, satisfied that the judgment of men of his worth would be that he had met the demands of the civilization of which he had become a part and would now be prepared to appropriate creditably the factors for growth that form part of his environment. He could then render his proportionate share of service in behalf of mankind and justify his higher status.

In every study which the League has made of the social conditions existing among Negroes, it has been the League's purpose to discover lines in which it could direct its efforts towards interracial good will and Negro advancement and to see to the development of definite programs of work leading to these ends.

Instead of trying an experimental housing project under its own auspices, it has tried to get inaugurated in many communities housing projects for Negroes on a profitable basis under the auspices of other agencies which have housing improvement as their chief concern. Instead of raising funds directly for family relief and service to the unemployed among the Negro group, it has directed its efforts towards relating these problems among Negroes to the whole problem of unemployment and relief so that a centralized job could be effectively executed with Negroes as proportional beneficiaries and with the community rightfully feeling the responsibility for the misfortunes of the Negro group along with those of other citizens.

The results of this philosophy of approach to the problem have justified this policy. In almost every city where there is an Urban League, family case work organizations are giving more concentrated attention to the rehabilitation problems of Negro families; courts are able to render more efficient probationary service to their Negro cases; central unemployment committees, through representation of the Negro group, are giving more intelligent service to the Negro unemployed and the Negroes have received more adequate relief; the health departments of our cities more directly reach and influence the colored population and lower infant and adult mortality is recorded and a more thorough knowledge of methods by which health can be protected is vouchsafed to the Negro population.

The plans for this work and the supervision of the activities have in all of the local organizations of the League, as well as in the National movement, been directed by joint boards of understanding white and colored citizens. In discussing procedure they have given to the work and to the community the benefits derived from pooling the cooperative thought of hundreds of white and colored citizens. They believe that the social problem made acute and aggravated by racial misunderstanding, can best be solved by representatives of the white and colored people coming together for a joint attack on the difficulties.

In an advisory capacity, the Urban League serves communities desiring organizations designed to handle problems such as those met by local Urban Leagues. It will form a branch of the national organization when requested but does not stipulate that a local organization must become affiliated in order to rececive services from the national office.

During the year 1930, new Leagues began to operate with employed secretaries in Warren, Ohio; in South Norwalk, Connecticut, and in Seattle, Washington. The work in Plainfield, N. J., was reorganized and a house was purchased—the purpose being to use it as a home

for young women working in domestic service who are without family connections in that city.

Progress was made in developing sentiment in Stamford, Connecticut; New Brunswick, N. J.; Birmingham, Ala.; Houston, Texas; Youngstown, Ohio, and other communities where some type of organization will unquestionably result assuring work along the lines of the League's program. Formal affiliation was completed between the National Urban League and the Negro Civic Welfare Association of Cincinnati, Ohio, and the Wheatley Social Center of Fort Wayne, Ind.

Thus, the influence of the League ramifies throughout the country in practically all of the industrial centers from coast to coast with many smaller communities receiving counsel from League representatives in handling the acute economic and social problems growing out of the presence of an increasing Negro population.

*Eugene Kinckle Jones, Executive Secretary, National Urban League*

The League was responsible during 1929 in bringing to the attention of President Hoover and his advisors the importance of bringing Negro social leaders in conference on the problems to be discussed in connection with the White House Conference on Child Health and Protection. During the year, six League representatives, and one former Fellow, along with a number of other colored committee members were associated with the various divisions of the conference in planning for the sessions which were held in Washington during November, 1930.

The National Urban League prepared one of the reports which was used in connection with the *Division on the Socially Handicapped* and one of the League staff members, who was a member of the Vocational Guidance and Child Labor Division, prepared a memorandum on the vocational needs of colored children which furnished a basis for considerable discussions and interesting conclusions dealing with vocational education for colored youth.

The *Children's Charter*, issued by the White House Conference on Child Health and Protection, contains the following paragraph which is conclusive evidence, when compared with the statements of previous White House Conferences, that equable consideration of Negro needs entered into the general deliberations of the social needs of our child population:

> For every child these rights, regardless of race or color or situation wherever he may live under the protection of the American flag.

### Training of Workers

With the six Fellows who completed their year's training in social work in June and the six additional Fellows who were appointed for study during the present school year on recommendation of the League, 54 persons have received graduate training in social work to add to the increasing corps of trained social workers within the Negro group who are raising the standard of home life and of work of the American Negro.

These Fellows are selected following a competitive examination participated in by graduates of leading colleges.

Eight former Fellows of the League are executive secretaries of local Leagues, others are cases workers in family welfare organizations, special workers in child welfare movements; one is the Director of the Atlanta School of Social Work and another is the Director of our Research Department.

### Southern Territory

In the Southern territory, under the supervision of Jesse O. Thomas, Director, a survey has been made and published on the social conditions of the Negroes of Houston, Texas. The funds required for making this comprehensive study were raised by the Negro citizens of Houston.

During December, Mr. Thomas served as Chairman of the Atlanta Urban League Emergency Relief Kitchen Committee, which at the close of the year was feeding an average of 500 unemployed persons daily. He has advised with Community Chest executives on the financing and planning for Negro social work in Tampa, Florida, in Atlanta, Ga., in Memphis, Tenn., and in Tulsa, Okla.

### Industrial Relations

The unemployment situation proved a terrible blow to Negro economic life in the United States. Our investigations in twenty-five industrial centers disclosed that in March, 1930, the number of unemployed Negroes was not less than 330,000. A re-check in October, indicated that unemployment had not decreased during the intervening months but on the contrary had increased. In Buffalo in March, 1930, 17.7 per cent of the Negroes were unemployed as compared with 10.8 per cent among the whites. In Philadelphia, in one district 29.2 per cent of the Negroes were unemployed and 6.8 per cent of the whites. In large industrial centers such as Detroit, Cleveland, St. Louis, Philadelphia, Cincinnati and New York, the depression worked a greater havoc among Negroes than in the smaller cities that had no basic industries.

*L. Hollingsworth Wood, Chairman, Executive Board, National Urban League*

Between January 1st and September 30th, 1930, there was a decrease of 34.5 per cent in the number of available jobs for Negroes and an increase of 39.9 per cent in the number of applicants over the same period in 1929. Thus, the situation called for prompt action on the part of our Industrial Relations Department, T. Arnold Hill, Director, to help secure for the Negro adequate relief and a proportionate share of jobs on public works and in part-time employment wherever citizens' committees were working to solve the difficult problems growing out of the period of depression. In most of the cities where the League work is established, representatives of the organization served on central relief giving and job-finding committees and in several communities the League is actually handling the cases of families in need and serving as placement agents for the jobs that are made available to Negro workers.

Mr. Hill has been appointed by Colonel Arthur Woods, Director of President Hoover's Emergency Employment Committee, as liaison officer between this Committee and the Negro group. In this connection, Mr. Hill has furnished the Emergency Unemployment Committee with facts concerning Negro unemployment throughout the county, has ascertained information concerning public works projected to alleviate unemployment and passed this information on to key persons to use in behalf of Negroes to facilitate the securing of whatever jobs may be opened to them.

There has been almost universally favorable response to this effort. In the matter of relief there certainly can be no just criticism of the response of the American public to the needs of the colored population as but seldom has our request for aid been made with any other than cheerful action; in the matter of securing jobs, however, it has required constant effort and vigilance as here there is considerable discrimination. If in normal times white men have received the preference in the giving out of desirable jobs, in times of stress the temptation seems even greater to favor those already favored.

Mr. Hill served on the committee reviewing the material gathered by Dr. T. J. Woofter, Jr., for his study on the *Economic Status of the Negro* (financed by the Rosenwald Fund) and served on the sponsoring committee which issued the report to the public at large.

### Department of Research

The Department of Research, Ira DeA. Reid, Director, was organized ten years ago with the following functions:

(a) Investigations of cities preparatory to the establishment of branches of the League.
(b) General and specific research; collection and compilation of information concerning Negroes.
(c) Dissemination of the prepared material.

Since 1921, the 22 major projects conducted by the Department have not only conformed to this basic plan, but have demonstrated that extensive, systematic and persistent activity in the collection, documentation and presentation of social data, may dispel many of the misunderstandings, superficialities and biases characterizing relationships between the groups

with which we are concerned. In 1930, four major studies were completed:

1. The Negro community of Elizabeth, N. J.—a complete analysis of the social and economic conditions of the Negroes of Elizabeth for the Council of Social Agencies;
2. Law Observance and Enforcement among Negroes, including observations on the effect of racial attitudes upon the administration and enforcement of law made for the National Commission on Law Observance and Enforcement;
3. The Industrial Status of Negroes of New York, New Jersey and Pennsylvania—this information being incorporated in Dr. T. J. Woofter's study of the Economic Status of the Negro for the President's Research Committee on Social Trends; this material was supplemented by facts gathered from the Urban Leagues in the cities of the midwest and by a special worker who spent considerable time in the national office assembling data on this subject contained in the League's files;
4. Dependency problems among Negroes prepared for the Section on the Socially Handicapped of the White House Conference on Child Health and Protection. The Executive Secretary of the League served as Chairman of the Sub-committee on Negro Child Dependency of this conference.

NEGRO MEMBERSHIP IN AMERICAN LABOR UNIONS—the field work of which was completed in 1929—was actually issued in book form in June, 1930, and has received wide circulation as well as critical mention in outstanding daily and weekly labor papers and monthly journals.

The Department has continued the constant collection and compilation of material for the use of students, institutions and other groups, and through this medium, as well as through addresses and articles, dissemination of information was made possible. It may be interesting to note the major studies which have been made under the supervision of the Department of Research:

COMMUNITY STUDIES:

| | |
|---|---|
| Albany, New York | Pittsburgh, Pennsylvania |
| Buffalo, New York | Plainfield, N. J. |
| Denver, Colorado | Springfield, Illinois |
| Elizabeth, N. J. | Trenton, N. J. |
| Flushing, L. I. | Waterbury, Conn. |
| Fort Wayne, Ind. | Westchester County, N. Y. |
| Grand Rapids, Mich. | White Plains, N. Y. |
| Hartford, Conn. | Worcester, Mass. |
| Milwaukee, Wis. | Morristown, N. J. |
| Nassau and Suffolk Cos., N. Y. | |

Reference should be made to the influence the League is exerting in other lands where racial problems are acute. I will take South Africa as an example as there the leaders of public thought are much perplexed over their inability to approach a workable solution to the fear-complex which complicates all thinking on race relations.

Several of these South Africans have visited local Leagues in a number of cities, North and South, in order to add first-hand to their fund of information concerning the American race problem and the League's program.

The future of the Negro in America still admits of debate and conjecture of all sorts, but here is evidence of an abiding faith in the possibilities of change for the better in attitudes. It is the cherished hope of the promoters of the "Urban League idea" that conditions for the Negro will so improve in American life that there will be no need for any special activities to further the welfare of this group.

# *Madrigal*

*By* NICOLAS GUILLEN
*(Translation from the Spanish by Langston Hughes)*

*YOUR fingernails drip*
*From your hands*
*In a bunch*
*Of ten purple grapes.*

*Your flesh—*
*Skin of a burnt tree trunk*
*Drowned in the depths of your mirror*
*Gives back*
*Smokily*
*The timid sea-weeds*
*Of your being.*

*"Waiting for Admission to the Clinic," Helping Ha nd Home for Unemployed Men, Pittsburgh, Pa.*
(Courtesy of Geo. W. Dawson, Photographer)

# WORK

## *Negro Unemployed in Pittsburgh*

*By* H. A. LETT

"WELL, it looks like the niggers are going to get the most of the $100,000," was the rather sarcastic, yet meaning remark overheard in the elevator of the City-County building. To understand its significance one must have a picture of conditions leading to the utterance.

Pittsburgh, in common with other industrial centers of the country, has undergone and is undergoing a soul-trying ordeal occasioned by widespread unemployment. To supplement the relatively feeble efforts of relief agencies in coping with the unusual problems the Council has twice appropriated the sum of $100,000 as a relief fund, this to be disbursed through the City Department of Public Welfare.

The result—a flood of applicants in the corridors of the majestic City-County building. Stolid, expressionless faces of men in whose eyes are reflected a puzzled, wondering look; men dazed by the magnitude of a hitherto unknown or unguessed calamity. Worried, fretting mothers with wisps of hair hanging down heedlessly over eyes reddened by tears of anguish. Professional mendicants, or perhaps professional unemployed would be the better term, with an air of unconcern indifferently hidden by a poorly assumed look of worry or suffering. An elderly colored woman muffled in a shapeless, threadbare coat, feet encased in flimsy, well-ventilated shoes which had once been the property of someone of male persuasion. A ceaseless stream of the "worthy poor" as well as the unworthy, some sincerely attracted by urgent need, others asserting their "rights" as citizens to profit by any charitable consideration the city fathers see fit to extend.

The first day—three hundred applicants; the next—three hundred fifty more, and so on by steadily increasing numbers. And, on that first day, but a sprinkling of Negroes, with a proportionately greater increase each day; the natural result of the marginal worker finding a channel through which relief might be secured, presumably freed from the

severe, scientific method of the social agencies; a source of help rendered more acceptable to the proud soul since it is a city's recognition of its duty to the citizen.

Then, the psychological effect of seeing two or three hundred people, one-third of whom are Negroes; sitting, standing, leaning, shuffling, in the narrow corridor—brown and black skins seemingly overwhelming the paler supplicants by sheer number.

The social workers, hastily drafted from the several charitable or case working agencies in the city, are feverishly trying to record the pitiful tales of suffering coming to their ears. To the question, "What is your need?" come the numberless listings of the necessities of life—food, clothing, fuel, rent money to stave off threatened eviction. And to the credit of the Negro of Pittsburgh, the terse request "work" comes from great numbers of them—yes, in greater proportion than from the white applicants.

"Who referred you to us?" asks the worker. The poorly dressed colored woman being interviewed replies that her preacher announced the work being done by the city, in the church services the preceding Sunday. "So many of these people are church attendants, as evidenced by our Monday morning load, and the majority of them are referred to us by their pastors," explains one in charge.

The scene shifts; we visit the more or less temporary quarters* provided by a group of socially-minded business men as a refuge for men rendered homeless by unemployment. There it stands, a broad, massive five-storied brick structure, overlooking the river. Inside, one feels immediately the impact of an impression of tragedy, cloaked in the transparent garment of genial camaraderie. Two thousand souls! Men casually referred to by the comfortably clothed, well-fed man as derelicts—flotsam and jetsam—bums—work dodgers. Two thousand men who roam the streets by day in search of work and return to this haven at night for a cup of stew or soup, and a "flop." White men and Negroes; swarthy Italians and Mexicans, stolid Poles, florid Irishmen and blond Swedes; milling about the spacious lobby of the great building. The newcomers among them distinguishable by their tatters and rags; one or two on crutches; many bearded and grimy, eyes bloodshot from loss of sleep or exposure to the unsympathetic elements. But all looking with fondness on the person of the moving spirit of this experiment, who wends his way carelessly and friendlily through the crowd—jostling a dreamer here, and giving an affectionate clap on the shoulder there; a genial word to "dad" who hobbles on his crutches, his foot in a plaster of paris cast.

We manage to squeeze through the crowd that is assembled before the huge stage, the drabness of their existence being temporarily submerged by the flood of music being produced on the borrowed piano by a Negro player. We enter the combined kitchen and dining room which is the goal toward which is headed the almost endless queue of men which writhes and twists and doubles upon itself interminably. Our conductor pridefully points out his kitchen crew recruited from among his "guests." Here is the small, efficient Negro who is "chef." There is his assistant who once cooked for President Roosevelt—where, we don't know. They are busy ladling out large tins of thick, potent soup which we found to be mighty palatable. But to see the eagerness with which the canisters are grasped, and the chunks of bread seized! Now and then comes the shrinking soul whose averted eyes and shamefaced expression immediately points him out as a new recruit to the army of unemployed; another bit of scrap rejected by an impersonal industry; possibly a man reduced to the breadline who once looked upon charity as the refuge of only the indolent, the careless or the improvident. What a wealth of incendiary material must be represented in the composite thought and experience of such a group!

And everywhere are Negroes—at times seeming to represent the majority, but in reality constituting about forty per cent of the two thousand men. Think of it. In a city where Negroes are but 8 per cent of the total population, 40 per cent are represented in this group of homeless, unemployed men.

But why so many Negroes? Let us consider a few cases coming to the attention of Urban League workers. Mr. Jones asks for an audience on a matter of supreme importance. He is now out of work, although for six years he has been employed by one concern which has not been greatly affected by the depression. "Why did you leave there?"

"I was just laid off—why? Because I wouldn't pay off to the foreman. He knows us colored folks has to put up with everything to keep a job so he asks for two-three dollars anytime an' if you don't pay, you get a poor payin' job or a lay-off." Three fellow-workers support this testimony. "My division foreman

*Since this article was written the building has been equipped with modern showers, army cots, adequate dining room, and many modern conveniences for a more efficient handling of the "guests."

charged me $20 one time for taking me back on, after he had laid me off; then asked me for $15 more after I had worked a while. I just got tired of that way of doin' and wouldn't pay him; now I'm out of a job."

And this statement is verified by the increasing number of calls from ambitious housewives who want "a bright, lively housemaid who can cook, do laundry and the regular housework, of course—and she must have the very best of references. How much will I pay? Well, there are so many people out of work that I am sure I can find a girl for $6.00 a week. Oh yes—and she must stay on the place as I have three children and we go out quite often."

To the desk of a colored worker in the city offices comes a middle-aged Negro woman intense physical and mental suffering depicted on her face, just another member of the most dolorous of all peoples in the face of adversity, and the most lighthearted at all other times. She is the mother of six children, the oldest of whom is fifteen. She wants food to keep body and soul together, clothing to protect her brood from the chill winds; her gas is turned off because of overdue bills; she is threatened with eviction in five days if something is not done. "Where is your husband?" "He worked in the steel mills for four-five years and was a good man. The mill closed and he was laid off. He went out early every morning and walked the streets until night, looking for work. Day after day he done this ever since last June. Once a man told him that he needn't trouble looking for a job as long as there is so many white men out of work. I guess us colored folks don't get hungry (she pronounced it 'hongry') like white folks. He just got discouraged and one day he went out and didn't come back. He told me once that if he wasn't living at home the welfare people would help me and the kids, and maybe he just went away on that account—and—maybe somethnig has happened—" here tears gathered in the harassed eyes.

She is followed by a tall, gaunt, large-boned Negro whose very hands, expressive of years of toil, silently voice their message of quiet, unassuming competence. He is a carpenter and has worked with one of the oldest and most reliable contractors in the city for four years. Assured of his ability to make his way, last spring he married a widow who has two children and who was accustomed to a good home. Shortly after the wedding, he suffered an accident in his work, which, in spite of compensation, made inroads upon his savings. Then the company laid him off. He, too, walked tirelessly in search of work, any kind of work, and the days lengthened into weeks and the weeks into months. The savings are entirely depleted and the happiness of the home is at stake, for "I have failed to provide for my family; I have taken my wife from comfortable surroundings and have reduced her to a position of accepting charity."

No! Those now seeking aid are not necessarily the indolent, the untrained nor the improvident workers. Take the case of James Brown, who has been a sandblaster in one of the pipe mills for over eight years. Everyone who knows him says that he is honest, reliable, and a valuable worker. He has four children who, for the first time in their lives are suffering the pangs of real, stark hunger. Yet his plea is not for food, fuel or clothing, but WORK which this highly organized and efficient society fails to provide. He is given a permit to sell apples on the city streets and is relieved, temporarily, of visions of the terrible spectre, Idleness, which carries in its train its inseparable companions, Hunger, Illness and Despair.

These are not isolated cases. They are merely chosen at random from the many coming to the attention of the Urban League and sister organizations in the city. White and colored families alike have suffered and are suffering, but the Negro, as in all similar conditions, is the hardest hit. The recent release of unemployment figures based on the 1930 census, shows that two wards of the city greatly outnumber all others in unemployed workers counted; and in some instances two to one. These are the Third and Fifth Wards which are the heaviest concentration points of Negro workers in Pittsburgh.

America is witnessing on a national scale, the tribulations which accompany enforced idleness, and with which the Negro is so bitterly familiar. Can we—will we drive home at this opportune moment the lesson that an unwise social order has placed at our command? Is the sympathy of the American people broad and comprehensive enough to realize the answer to the Negro's much advertised morbidity rate, death rate and crime rate? Or, will the return of prosperity again wipe from the country's memory the harrowing experiences of "the Depression" and leave in its stead the thoughtless, patriotic idealism which finds utterance in the humorously tragic boast: "The richest and greatest nation on earth?"

# A Demonstration in Modern Housing

*By* ROBERT R. TAYLOR

IN a densely populated section of Chicago's South Side is located the Michigan Boulevard Garden Apartments, erected late in 1929 by Julius Rosenwald. The purpose of these apartments is to demonstrate to what extent private capital may provide modern and attractive housing facilities for persons of moderate incomes. An attempt is being made to offer the maximum amount of facilities and services and still earn a fair business profit on the two million seven hundred thousand dollars invested in this project—for only by showing that it is profitable can private capital be attracted to large scale building of modern housing facilities. It is to be hoped that the success of this development will indicate an approach to the solution of the housing problem, a subject with which socially-minded men and women have been concerned for years.

The Michigan Boulevard Garden Apartments is one of the largest buildings of its kind in the United States. The development includes an entire city block comprising approximately six acres, three of which are laid out in beautiful gardens and courts. The building, which forms the perimeter of this rectangular area, incloses a large central garden, artistically planted in grass, trees, flowers and shrubbery, visible from practically every apartment. Towards the north end of the garden, partially hidden by trees and shrubbery, is a well-equipped playground for the younger children living in the apartments.

The building contains four hundred and twenty-one apartments of three, four and five rooms. The three-room apartments include a living room, kitchen, bathroom, and one bedroom; the four and five-room apartments have additional bedrooms. The kitchens, directly off the living rooms, are so planned that they may be used as a dinette and kitchen combined. All kitchens are provided with modern gas stoves, combination sinks and laundry tubs, built-in cabinets, electric refrigeration, ventilating fans, air-tight garbage containers, and outlets for electrical household utilities. The bathrooms have marbelette floors and are equipped with built-in bathtubs and medicine cabinets and shower baths. An ample supply of hot water is available twenty-four hours a day.

The apartments are heated by steam generated in a central power plant where oil is used as fuel. Every apartment is flooded with sunlight and has an abundance of fresh air, as all rooms have outside exposure. The floors are laid in parquet style and finished in light oak. The bathrooms and kitchens are finished in white gloss enamel and other interior walls are painted soft pleasing colors.

The basement contains storeroom space as well as laundries equipped with tubs, gas dryers, and outlets for electric washing machines. All tenants have daily use of these laundries. Each tenant is furnished dumbwaiter service as a means of eliminating refuse from the apartment. The tenant puts all waste and litter in a can and places it on the dumbwaiter which the janitor pulls to the basement at stated times. Ten large incinerators burn all refuse promptly, thus helping the housewife keep her apartment free of accumulated trash, and enabling the janitor to maintain the immaculate appearance of the basement, hallways, and surroundings of the building.

One of the unique features of the apartments is a half-mile roof promenade where members of the community enjoy walking in winter and in summer. At one end of the building is a small roof garden used in warm weather for outdoor parties and entertainments. From this solarium one has a picturesque bird's eye view of the entire development as well as nearby parts of the city.

The building includes an attractive social room centrally located, which is rented to tenants at a nominal fee for card parties, receptions, and other entertainments. This room is attractively furnished with a radio, piano, floor lamps and chairs. A large number of tenants find it much more convenient to use these facilities than to entertain in their homes. A kitchen adjoining the social room is equipped with a gas stove, cooking utensils, dishes and glasses for serving refreshments.

There is a community center maintained by the Corporation for the use of children during the day and adults in the evening. The management furnishes a trained social worker to organize the activities of the center. This instructor divides the children according to age and sex and helps them plan their diversions. Across the street from the building, there is a playground for the larger children. Approximately one hundred and fifty children of school age are supervised in their play.

Two modern nursery schools are maintained for the children living in the apartments.

Their policies and methods represent modern and approved thinking on the care of the child of pre-school age. One unit, for children from two to four years of age, is open only to those whose mothers are not employed. The mother's presence at home during the day permits of consultations with the teacher as often as is necessary. The other school, with hours from 7:30 A. M. to 6 P. M., is open to four and five-year-olds whose mothers work during the day. The teachers consult with these mothers in the evenings. Both schools have been filled to capacity ever since their opening over a year ago. A new service has been started this year whereby families who have problem children may secure advice from the trained teacher in charge. Plans are under way to present special lectures on child care and training to all parents in the building. Interested residents in this community have manifested almost unanimous approval of the type of training and the general principles of the nursery schools. A charge of twenty-five cents a day is made for each child. The income from these fees amounts to approximately 8 per cent of the cost of operating the schools. The Corporation furnishes the rooms and supplies funds for their maintenance. Most of the cost of the schools, such as the salaries of teachers, physicians, psychologists and dietitians, and other expenses, are borne by private funds from Mrs. Alfred K. Stern, Mrs. Alfred S. Alschuler, two leaders in the Nursery School Movement, and the Elizabeth McCormick Fund.

The fireproof construction of the building and day and night guard service give the tenants a sense of security which is rare in our large cities.

There is tangible evidence of a growing spirit of pride and interest in the community on the part of the tenants. They have organized themselves into the Co-operative Community Association of the Michigan Boulevard Garden Apartments. Each tenant can become a member. The building is divided into eleven units. Once a year the members of each unit meet and elect from their number a chairman who represents them on the Board of Advisors. Members of each unit work together and make suggestions to their representatives about improving the community at large and helping to create a neighborly spirit between the tenants.

The Board of Advisors consists of fourteen members—eleven tenant members each representing a unit, and three members representing the Corporation. This Board meets at least once a quarter to discuss with the management problems arising in the community and to suggest ideas for improvements. The spirit of this organization is uniquely described in the preamble of its constitution:

> We, the Tenants of the Michigan Boulevard Garden Apartments, in order to better understand and unify our relationship one with another and with the Management of the Michigan Boulevard Garden Apartments have united ourselves into this organization. We desire to establish constructive cooperation with the Michigan Boulevard Garden Apartments by fusing our efforts, our energies and

*Kitchen and Dinette, Michigan Boulevard Garden Apartments, Chicago*

A View of the South Garden, Michigan Boulevard Garden Apartments, Chicago

our ideas into an effective, harmonious organization which will:

1. Grant an opportunity to the tenants and Management to discuss mutual problems and
2. Justify the expressed confidence of Julius Rosenwald by demonstrating a high standard of living and financial responsibility.

The Tenants' Organization has assisted tremendously in helping to interpret the policies of the Management to the community and also in apprising the management of the opinions and wishes of the tenants. Through its social gatherings, the tenants have become neighbors rather than "the persons next door."

The Sunday Afternoon Forum and the *Garden News*, a small newspaper, issued "From Time to Time," are two recent additions to the life of the community. The Forum meets monthly and presents speakers who are recognized authorities on subjects of employment, health, business trends, and social movements. The *Garden News* acquaints its readers with the many activities of the community. Its origin was a result of a growing realization that a definite community spirit had developed and that the tenants were sincerely interested in the general welfare and the social activities of the group.

The Michigan Boulevard Garden Apartments serves principally the moderate income group. The average family income of the tenants who now occupy these apartments amounts to approximately two hundred dollars per month. The recent charges are such that persons whose family incomes are substantially below this amount can not afford to maintain these apartments. The occupations of the tenants are widely distributed. By far the largest group of tenants is composed of those employed by the municipal, state and federal governments. This group constitutes 25 per cent of the total occupancy of the building. Other tenants are railway employees, business and professional persons including school teachers. Applicants for apartments are carefully selected by the management. Special consideration is given to the financial status and the standard of living of each applicant. Careful credit investigations are made and the social director of the building makes a home call on prospective tenants before they can be accepted.

The average occupancy of these apartments since their completion has been 97.5 per cent. Loss arising from bad debts for 1930 amounted to 1.1 per cent of the year's rental income. This unusually low figure during a year of depression indicates the financial responsibility of the lessees. The audited financial statement for 1930 shows a net return of 5.6 per cent on the equity after making allowance for operating costs, taxes, 5.5 per cent interest on a mortgage of a million dollars, and depreciation figured at the rate of 2.5 per cent of the cost of the building. The net amount of return for the first full year of operation was eighty-five thousand dollars. A staff of thirty-four, all but two of them Negroes, are responsible for the efficient operation of the apartments.

The Apartments were carefully planned by able architects and engineers who studied details of design particularly with a view to economical construction, beauty and convenience. Through large scale-building operation, competent contractors were able to reduce to a minimum, the cost of erection. If, however, under these favorable conditions, a modest return with security is sufficient to attract private capital to large scale housing developments for moderate income groups, then the experience of the Michigan Boulevard Garden Apartments is indicative of what may be done.

There are many undesirable dwellings in our large cities which might be eliminated if capital could be attracted to this field. Further stimulation of large scale construction for the limited income groups should come through the discovery of cheaper methods of erecting and financing modern apartments and homes. Economical utilization of land and improved organization of the actual erection of buildings in the future should also help to reduce the cost. Some of those persons who have devoted considerable thought to housing problems both in this country and abroad believe that the state and municipality affected, would be justified in granting some form of financial aid to privately owned corporations (with limited dividends) and may have to do so before substantial improvement can be made in the neglected areas of our large cities.

# Interracial Business

*By* T. ARNOLD HILL

THAT we need occupations for our ever-increasing volume of trained young people no one will deny. This question baffles the president of every Negro college in the country. Ambitious students look with discouragement upon a future, which, while more hopeful than formerly, is yet too restricted. Negro business is only a partial answer to this dilemma; for the economic structure of the race is yet too weak to support big business run exclusively for Negroes and competition too severe for inexperienced entrepreneurs and for shoestring investments to succeed. Vocational guidance is not a complete answer; for the question still arises where can vocational training find adequate outlet. Christian character does not meet the issue in a competitive industrialized order which insists upon performance and not spirit.

Under our present restrictive system of employment where will Negroes come out? Perhaps cooks and messengers will be college trained people, possibly Negroes will become discouraged and stop studying. Maybe as the totality of intelligence rises we shall have a wave of protest against the tranquil disregard of individual merit and privileges—an easy transition for intelligent youngsters who know their capacity and rebel against enforced limits.

Fortunately there are other ways out. There is of course the chance that business will hire Negroes in occupations from which they have been excluded. Some beginnings have been made in this dirction in recent years, but they are lamentably few. Selling is offering opportunities in varied types of business. The present depression has forced companies to explore new markets and invent new products. In their extremity some executives have turned to Negro markets, so that today soap, patent medicine and ready-to-wear companies have forces of Negro salesmen operating from door to door among their own people. More chain and privately owned stores are employing both women and men in Negro communities and colored managers and supervisors are sometimes in charge of the selling corps. Within the week representatives of two firms have sought the counsel of the National Urban League as to markets and personnel. Indeed the trend toward selling is decided enough to engage the attention of educationalists concerned with new fields for Negro workers.

The next expansion should be toward management not only to offer inspiring employment to ambitious Negro youth, but also to provide training for them, without which Negro business will never be able to get beyond the initial stage. Interracial business—owned by white and colored capital, managed by white and colored officers and sustained by white and colored patrons—would provide positions for white and colored workers, the latter being excluded from businesses owned exclusively by whites. The Dunbar National Bank of New York is the sort of institution which might be operated elsewhere—not only banks, but shoe companies, both to manufacture and to sell; department stores, laundries, furniture companies. There is money within the Negro group that could be put with capital of responsible whites to build business in which Negroes can be employed. Business unions of white and colored people have usually been characterized by dishonesty on the one hand and little or no capital on the other. Exploiting whites have sought Negro cooperation as a badge of introduction to Negro consumers only to take advantage of their ignorance to sell spurious stocks and inferior goods.

From among the group of philanthropists known to be interested in the progress of colored people there should be some willing not only to educate them but also to make possible the utilization of their education. And this would not be philanthropy, but sound business. It would reduce philanthropy to Negroes in proportion to the increased earnings of the race. There are a number of splendidly trained young men from the best business schools in the North who want an opportunity to put their training to good use. They are inexperienced; they need a chance. They are diamonds

(Continued on Page 91)

# The Literary Scene

## *Chronicle and Comment*

By STERLING A. BROWN

THE psychologist will probably be interested in *Race Psychology, by Thomas R. Garth* (McGraw-Hill); the economist in *Racial Factors in American Industry,* by Herman Feldman (Harper and Bros.); *The Negro Wage Earner,* by Lorenzo Green and Carter G. Woodson (Associated Publishers), and *The Negro in Modern Industrial Society,* by Dean Dutcher (published by the author). These books, however, should not be considered the province of the scientist only, for as their direct bearing upon our concerns is great, so would our casual passing them by be either foolhardy or stupid.

Books of a similar scientific import are *African View,* by Julius Huxley (Harper and Bros.), a selection of the Scientific Book Club, and *Caliban in Africa,* by Leonard Barnes (Lippincott). These deal with white-black relationships in Africa; the first book dealing with British East Africa, and the second with South Africa. If, as one of our leading thinkers has stated, the problem of the twentieth century is the problem of the color line, we who are so much involved had best attend to the ramifications of this problem in places where it is fully as acute as here.

*Jungle Ways,* by William B. Seabrook (Harcourt, Brace), is an African book with a difference. According to the publishers, "this new book will further mark him as a writer about the primitive and ecstatic elements of life." . . . It deals largely with sorcery and magic and strange religions, and will probably do for the Ivory Coast what *Magic Island* did for Haiti. The spring book list of Harcourt, Brace has many other items of interest for readers of these columns: *The Black Napoleon* (the story of Toussaint), by Percy Waxman; *Oklahoma Town,* by George Milburn, which, to judge from excerpts printed in the American Mercury, promises to be mordant, and veracious to anyone knowing the frontier South; a new revised edition of James Weldon Johnson's *American Negro Poetry,* the pioneering venture in anthologies of Negro poetry; and *God Sends Sunday,* by Arna Bontemps. This last is a novel in a new genre, dealing with a Negro jockey and his adventures in the nineties. It is by a young man familiar to *Opportunity* readers, who has already evinced high artistic caliber in his sincere and quietly musical poetry.

The Southwest Review, Winter 1931, contains "Negro Suffrage and the South," by James Samuel Stemons, author of *The Key; A Tangible Solution of the Negro Problem* (Neale, 1916). Food for thought just as sustaining is to be found in the current Journal of Negro History. This, of course, is to be expected. From the choice list these might be selected: Prof. W. O. Brown's *Racial Inequality: Fact or Myth,* and Prof. Newbell N. Puckett's *Religious Folk-Beliefs of Whites and Negroes.* The first of these essays is a very valuable index to the pros and cons, as well as a cogent presentation of his own views; it is a valuable exposition to have on hand. Prof. Puckett's article is as interesting as we should expect of the author of *Folk Beliefs of the Southern Negro,* and sheds new light on the so-called "race" characteristics, and on the Negro's heaven. James Weldon Johnson's heaven in "Saint Peter Relates an Incident of the Resurrection Day" uses this heaven in its essentials. . . . The University of North Carolina announces Mary Grissom's *The Negro Sings a New Heaven,* a book which the reviewer has not yet seen. Even *Fine Prints of the Year,* 1930 (Minton, Balch) contains a print "Nigger Heaven," as well as many excellent prints dealing with Negro subjects. The volume, all in all, is a treasure.

Of the earthly paradise which Caucasian dwellers below the Potomac and Ohio Rivers insisted was synonymous with home, and burnt cork dwellers along East River yearned for mournfully, Gerald Johnson speaks less worshipfully in "No More Excuses" in February Harper's and Howard Mumford Jones, more politely (since he's a Northern visitor) in the Southwestern Review.

*Golden Tales From the South,* edited by May Lamberton Becker (Dodd, Mead), might be supposed to glorify the Old South, but it does not completely. It is likely, however, that these do: *Limestone Tree* (Knopf), by Joseph Hergesheimer (the lover of swords and roses); Opie Read's *I Remember* (Richard R. Smith), Willson Whitman's *Contradance* (Bobb, Merrill), and Frances Tinker's and Edward Larocque Tinker's *Old New Orleans.* Appleton is bringing out the last publication in four volumes just as it brought out Edith Wharton's *Old New York.* Whether these books defend the old South or not, it is certain that *I'll Take My Stand,* by Twelve Southerners, does more than defend (Harper's). The book is a dirge over the passing of the old South; the chronicler believes that a companion book might as justifiably be written, entitled *Hooray, Hooray,* by Twelve Who Were Never Fooled by a Dreamland Dixie. An extended exposition upon this book, necessary and probably revelatory of the new enlightenment below the Mason Dixon line, is promised for the next Chronicle and Comment. If you have tears to shed, shed them then.

# OUR BOOK SHELF

THE NEGRO WAGE EARNER. By Lorenzo J. Greene and Carter G. Woodson. The Association for the Study of Negro Life and History, Inc., Washington, D. C. $3.00.

THERE has always existed a body of conflicting beliefs about the efficiency of the Negro wage earner. The expressions of these beliefs charge the Negro with being wasteful, inefficient, lazy, indifferent, with a "childish ambition to do the work for which he is not fitted" on the one hand; and competent, indefatigable, and ambitious, the most adaptable of all American labor, on the other. Notwithstanding the fact that such statements are empirical and without scientific basis, their mere presence in the public mind has created the fictional Negro workers, who, as Dr. DuBois says, "are handicapped by their own industrial history, which has made them often shiftless and untrustworthy." *The Negro Wage Earner* brings to the fore that gripping panorama of the black workers' industrial struggle from 1890-1930. From more than twelve hundred references, and a voluminous mass of census data the authors have woven a study demonstrating that nowhere in American industry is the tragedy of human waste so evident as in the employment, underemployment, unemployment, and nonemployment of the Negro worker.

Picture, if you will, three million farmers and servants—a wide array of blind alley jobs, offering little security and less opportunity for promotion—restricted training opportunities—discrimination of organized labor—strike-breaking—much unskilled work—less semi-skilled—little chance for skilled employment—lower wages—rife competition with white workers—replacement by machinery, by white men, by white women—the war—agricultural depression—the hegiras from a maltreated and depleted soil—more industrial employment—the migration—one million Negro industrial workers—normalcy—"one billion wild horses"—the present unemployment debacle—and you see the problems faced by Negro workers. In fact, you see the problems faced by American labor and industry in general, for the story of the black wage earner cannot be told from the Negro angle alone—it is inextricably woven into the whole fabric of our industrial society.

The failure of the authors of *The Negro Wage Earner* to relate the statistical aspect of this special problem to the whole picture constitutes one of the study's shortcomings. We are told that Negro apprentices declined in number from 1910-1920—blacksmiths by ten per cent—and brick and stone masons by twenty-five per cent—a significant fact. We are not informed, however, that the total number of apprentices also declined during that period—brick and stone masons, for example, and at a more rapid rate than the Negro group, 46 per cent. One might be concerned because Negro brickmasons decreased between 1910 and 1920, but does not that one experience a different reaction when facing the complementary fact that all brick and stone masons decreased during the same period, and at a more rapid rate than Negroes? Thus, the whole picture shows not only a situation of change in the occupational trends of American industry, but that Negro workers are receiving opportunities in those occupations where the total number of workers is declining. The building trades offer cases in point. Plasterers declined 3.8 per cent between 1910 and 1920, but Negro plasterers increased 11.2 per cent; and during the same period painters declined 4.2 per cent, but Negro painters increased 18.5 per cent; plumbers increased 28.7 per cent, Negro plumbers 3.5 per cent; carpenters increased 7.9 per cent, Negro carpenters 10.9 per cent.

The worth of the author's painstaking historical research is somewhat offset by a second purpose of the study, "to determine the causes" for the trends portrayed. It is here that the study shows least strength. Causation *per se* is one of the main problems in social studies. While no phenomenon is irrelevant in determining cause, no explanation is satisfactory unless it deals with the totality of the varying factors. The causative factors attending the Negro's status in American life cannot be scientifically determined when these factors are isolated from the common factors of the total situation. Such diagnostic care is just as necessary in interpreting the status of the Negro wage earner. One is skeptical about—"Poles especially do not like to work with Negroes"; "Negroes are not extensively employed in Northern bakeries because Northern whites dislike Negroes handling flour goods in their raw state"; "The larger proportion of Negro iron miners is due to the unattractiveness of iron-mining to the whites because of the great endurance which the work requires."

This study indicates anew that the economics of Negro labor and its effect on white labor is not a problem of race alone, and that it is one of the intricate social problems well worth further analysis.

IRA DE A. REID.

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DR. DILLARD OF THE JEANES FUND. By Benjamin Brawley. Revell. $1.75.

IN this book descriptive of Dr. James Hardy Dillard, Mr. Brawley has given us a very interesting account of a very real man. And when one has finished reading the book the major sensation, it seems to me, is one of poise.

Mr. Kipling's challenging lines in "IF" keep recurring where he collects various attributes like "If you can walk with kings and keep your virtue. . . . If all men count with you but none too much . . ." and ending, "and what is more, you'll be a man, my son."

The very names connected with the production of the

book have an interesting setting. The author is an ordained Baptist minister; he writes about a very influential Episcopalian layman, devoted to a fund established and named for a little Philadelphia Quaker lady, with an introduction by Anson Phelps-Stokes, canon of the Washington Cathedral. Mr. Brawley writes also from a ripe experience of educational institutions, for he holds an A. B. from Morehouse College, and from the University of Chicago, an A. M. from Harvard, and he has himself been Professor of English at Morehouse College and at Howard University in Washington, and is now Professor of English at Shaw University at Raleigh, N. C.

The publications from his pen come from a number of sources: His *Short History of the American Negro* was published by Macmillan; *The Negro in Literature and Art* by Duffield; the *Short History of the English Drama* by Harcourt, Brace; the *New Survey of English Literature* by Knopf; and *New Era Declamations* by the University Press at Shawnee, Tennessee; and now this latest work from the Revell Company.

The illumination of Dr. Dillard's educational enthusiasm begins with the description of the school which he attended in Norfolk, Virginia, presided over by William R. Galt of whom Mr. Brawley allows Dr. Dillard to say: "He was at ease in French, German, Anglo-Saxon, and Mathematics"; and "I think we came as near the realization about Mark Hopkins and the log as it has ever been the fortune of youngsters to experience. The man explained it. He had a rubber stamp for his books with a Greek legend from Socrates on it 'As for me, I think for myself.'"

As we follow Dr. Dillard through his college and teaching experiences at the Sauveur Summer School of Languages, at Amherst, at the University of Vermont, at Rockford College, at Phillips Exeter Academy, and at the State Normal School in Oswego, New York, and at Mary Institute, Washington University, St. Louis, and finally at Tulane University in Louisiana, we begin to realize the extraordinarily varied experience of life he brought to bear upon the problems in the world of race relations. When he was a professor at Tulane he went up to the group of white presidents of Negro colleges assembled at an educational meeting and spoke to them, eliciting from one of them the remark: "I have been here for twenty years and you are the first Southern white man who ever spoke to me voluntarily."

Mr. Brawley describes very sympathetically the little Quaker lady for whom the Jeanes Fund was named and by whom it was endowed. "Others," she said, "have given to the large schools; if I can, I should like to help the little country schools." And later she donated a million dollars "for the purpose of assisting in the Southern United States, community, country, and rural schools for the great class of Negroes to whom the small rural and community schools are alone available." It was to this foundation that Dr. Dillard brought the unparallelled endowment of his personality.

One of the most beautiful pictures which Mr. Brawley gives us is of Dr. Dillard with his group of ministers at Bettis Academy where each year he brought to rural clergymen the contacts and information of his world culture. Whether in the United States, north or south, in Africa, or in Europe, it was always true of him that he won the complete confidence of government officials, traders, missionaries, educators, whites, and Negroes. At Harvard University, where the degree of LL.D. was conferred upon him, it was granted in these words: "To a citizen of Virginia who has perceived the educational needs of both races in the South, and by working for both has won from each esteem and confidence."

With the reading of Mr. Brawley's book we gather not only a great amount of interesting information about a very real character but one really obtains something of the delightful experience which comes so generously from personal acquaintance with Dr. Dillard and one is convinced of the truth of Mr. Brawley's statement of Dr. Dillard's "power to charm away distrust and draw men together in good-will and accord."

L. HOLLINGSWORTH WOOD.

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## BLACK SATIRE

BLACK NO MORE. By George S. Schuyler. The Macauley Company. $2.00.

GEORGE SCHUYLER in his first novel has written a clever satire on the American scene. Through episode after episode of the most hilarious comedy he has thoroughly and ironically dissected most of the national foibles and weaknesses of Americans black and white and the result is one of the funniest books of the year. Mr. Schuyler's "columnist" years have stood him in good stead, for he has done in his novel, only on a more extended scale just what he has been doing weekly and in periodic articles in *The American Mercury* and elsewhere. The field is the same, but the author has more room, as it were, to do battle in. To say that he goes lustily about his work is to put it most mildly. Mr. Schuyler has a keen eye for the ludicrous and for the hypocritical and, above all, he is wholeheartedly and refreshingly devoid of the "racial" cant which so often creeps into the writings of "our" people. Schuyler is cynically objective, and the things which elicit from some Aframericans intense anger and vituperation and from others just as intense self-pity bring from Mr. Schuyler only a hearty laugh—a hearty laugh of recognition for according to him Americans white and black are true brothers and it requires only a whitened skin to change Max Disher from a Harlem insurance agent to the Grand Exalted Giraw of the Knights of Nordica.

The plot of *Black No More* like that of *Gulliver's Travels* once one accepts the ludicrous and fantastic premise seems almost logical. Dr. Crookman, a Negro who has studied in Germany, has discovered a means by which black skins and features may be changed within a few days to Nordic. However, there is one complication in the process; these Nordic qualities are not inherited by the second generation. The brown offspring of this generation but add to the confusion and gives the author added satirical advantage of which he makes good use. There is a grand rush to all of the many offices of Dr. Crookman and within an incredibly short time America is all white. With the whitening of the blacks comes pandemonium. Black organizations like the National Social Equality League and the Negro Data League are up in arms to prevent the removal of the race problem—their means of existence. For the

first time all of the Negro organizations have come together all determined to combat this too-efficient solution of the problem which they had been trying for so long to solve.

The whole farce is built around the attitude of two groups, both exploiting the presence of a race problem in America, one the Negro organizations of protest and amelioration, the other the Knights of Nordica, a sort of glorified Ku Klux Klan. The consummate touch is given when Mr. Schuyler has these two, the lion and the lamb, coming together to stop the whitening of the erstwhile lucrative Negro. The author spares neither group, though it seems to the reviewer that the satire throughout is most genial save in one unforgivable and regrettable instance when he inadvertently drops his "tickler" and takes up a bludgeon. This we thought was exceptionally bad taste but on the whole the satire plays most amusingly upon the heads and doctrines of the better known "racial" men, truthfully depicting their excusable foibles and idiosyncrasies and as it seems to us, making them all the more likeable by exposing their salient weaknesses. Mr. Schuyler has already been hailed as "the only Negro satirist." *Black No More* is certainly a most significant step in this field. Satire and satirists are as necessary to a group and group literature as castor oil to a growing child. The taste is often bad but a purgation of the shams and hypocrisies is worth the temporary unpleasantness. It is refreshing to have someone so insolently puncture the bubbles of our Pharasaical self-conceit, and we may feel quite assured that if Mr. Schuyler writes another novel it will be but the same theme—with variations. Satire is a part of the man.

Thus far we have only thrown bouquets at the author and his book. There is also much to be said on the other side. There are defects in the work, many of them minor no doubt, and perhaps to be expected in a first novel, but they are in some instances very obvious. The first thing that impresses one is that *Black No More* in spite of its colloquial style seems to be striving oftentimes too much after effect. Witticisms and "wisecracks" come easily to Mr. Schuyler and it is probably hard to restrain them but too many of them give the effect of "smart alecness" rather than of sophistication. And, too, some of them at least, seem slightly shopworn, and smack too much of the vaudeville stage in their manner of introduction. Mr. Schuyler seems, very often, to force occasions for their use in his dialogue. These faults, minor in themselves, help to contribute to the general impression of a slight awkwardness and crudeness in technique. The phraseology of the dialogue especially is somewhat stilted and ill at ease; the author seems to feel the restraint of *having to make people talk*. He seems to hurry to the next expository paragraph where he, himself, can open up again in his smoother running essay vein. But, we repeat, this is a *first* novel and we are willing to pardon many things in a first novel of such promise in this new field.

*Black No More* is by no means a great novel; it is not even a good novel; in the true sense of the word it is perhaps not even a real novel at all, but it is one of the most significant books written by a Negro since 1925. Read it even if it hurts. ARTHUR P. DAVIS.

RACE PSYCHOLOGY, by Thomas Russell Garth, McGraw-Hill Book Company. $2.50.

IN this book the author deals with racial differences in mental traits and attempts to answer the question as to whether or not such differences exist. He presents for the first time in a single volume an account of all of the scientific studies and findings from 1881, the time of the first experimental study, to the present. In addition to summarizing and analyzing all of these investigations Dr. Garth contributes his own extensive research in this field in a clear and well organized way for the layman as well as for the student of psychology and anthropology.

The author quite justly points out that prejudices and the wide variety of assertions not founded upon scientific measurement should be waved aside and that the problem centers around finding quantitative differences based on modern techniques of measurement. He says that if these differences are to mean anything they must be shown to be native characteristics only and not due to difference in nuture, i. e., educational or social opportunities, and furthermore that one must find a fair selection or sampling of two different races as well as psychological tests within the grasp of both. The first attempt to throw light on the problem is from the evidence of heredity, i. e., the differences found between mixed bloods, for if there are racial differences in mental traits they should be found here. Most of the studies indicate, however, that "education tends to reduce to a minimum, or even nothing, the effect of the presence of Indian blood in the educated mixed-blood individual."

The next problem which is analyzed concerns the differences in sensory and motor processes or the supposed superior keeness of sensitivity of primitive people. Experimental studies have not upheld this popular conception for the facts indicate that there are no significant measurable differences in auditory, visual and other sensory capacities.

The author then takes up the application of intelligence tests to different races and reviews the extensive work in this field. By summarizing all of these studies the results indicate that the racial I. Q.'s are for whites 100, Chinese 99, Japanese 99, Mexican 78, Southern Negroes 75, Northern Negroes 85, and American Indians, full blood, 70. The author states, however, that the low I. Q.'s for such racial groups as the Negroes and Indians are undoubtedly explained by the influence of nurture and selection. He then shows how studies of foster children have brought out the importance of environment in raising the I. Q. and suggests these races which have tested low with proper nurture could greatly improve. Studies are reviewed which show that the euthenic effect of schooling on both mixed and full-blood racial groups is decidedly great, especially on the Indian groups. Therefore, he concludes it is useless to talk of so-called "inferior peoples" when their worth has never been established by a fair test.

The next section of the book deals with chapters on racial differences in esthetics, color preference and musical talent. The chapter on esthetic appreciation is based on anthropological sources which the author thinks affords sufficient basis for stating "that esthetic principles are the same for all peoples and not different."

The chapter on color preferences records the results of the author's own extensive experiment performed on six racial groups with at least 1,000 subjects (children) in each group. The children were given seven colors in small envelopes and asked to place them in order of preference. The racial group best able to discriminate differences in feeling for colors is the full-blood American Indian group, next the white, then the Negro, fourth the Japanese, fifth the Filipino and last the Mexican. These differences are not considered to be innate for tribal tradition, folk usage and formal education have great influence. Similar negative conclusions were found in studies of differences in musical talent.

One feels less satisfied with the results which the author discusses concerning differences in personality chiefly on account of inadequate tests or measurements. Comparison of total scores on tests indicate that the whites possess stronger personalities than Indians, the greatest difference being that whites are quicker in movement and decision but weaker in coordination and colitional perseveration. The Negroes are somewhat like the Indians in being slow in movement but are quicker in making decisions. Racial work curves were established upon continuous mental work, such as in simple mathematical tasks. The findings did not bring forth irrefutable evidence of racial differences in the work curve test, much less in mental fatigue. In discussing the last experimental study on similarity of ideas, the author points out that one's ideas are in large measure copies of one's environment and that free association tests depend upon experience and probably would not reveal significant racial differences.

By way of summary the conclusions reached are, first, that the scientific world holds to the belief that races are mutable or in a state of flux and not permanent or static; one race may therefore have a temporary advantage over another; second, that in order to find racial differences one would have to control the education or nurtural factors in both races measured for a fair test, and third, the evidence thus far available from actual experimentation indicates that the differences wherever found have been due to one or both of the above factors and not due to innate or native differences. The appendix contains an excellent summary of all of the experimental and statistical work in this field giving the date, investigator, race, number of cases, test and results as well as a complete bibliography.

The study on the whole is an excellent one and reveals a great deal of careful experimental work on the part of the author and his students. The chief point of discussion will center around whether the differences in I. Q.'s which have been found for the various races are to be interpreted as significant. The large numbers of subjects studied in each race partially answers the objection of selection, and although one might believe that nurture would account for the differences found this has not been demonstrated experimentally. For example, on practically the same page that the author lists the average I. Q. for the different races, which in some cases are certainly significantly great, he says that *undoubtedly* these differences are due to nurture and selection. Although this belief may be based upon fairly good grounds, one feels the author is somewhat dogmatic at this point. One might raise another question concerning the definition of native differences. Recent psychological investigation has shown the difficulty of finding clear cut native reactions of any kind for the influence of environment is really present from conception. Theoretically, therefore, should one expect to find clear cut native differences in race and from a more practical point of view isn't it important for us to know how the various racial groups test as to intellect, emotion, temperament, etc., and whether these differences can be called innate or not?

ROSS McFARLAND.

## INTERRACIAL BUSINESS

(Continued from Page 86)

in the rough, and must be shaped and polished. They are trying hard but they cannot make it working within a group whose economic status is kept too low to support them.

Incidentally giving jobs to Negroes has paid financial dividends on invested capital. Employers who hire them in positions that provide direct contact with customers will verify this statement. Negroes buy clothes, food, radios, electric refrigerators, carpets, furniture, linens, glassware, and everything else that others buy. They might just as well purchase them from themselves as from others. In fact they would prefer it.

We page our interracial groups and friends of education and social welfare. We bid them turn their attention to the most needed service they can render Negroes, that of enhancing their occupational future, a service that will yield satisfactory pecuniary returns on their investments of time and money.

## *WHO'S WHO*

STERLING A. BROWN is a professor of English at Howard University, Washington, D. C.

ARTHUR DAVIS is a professor of English at Virginia Union University, Richmond, Va.

IRA De A. REID is director of Department of Research, National Urban League.

T. ARNOLD Hill is director of the Department of Industrial Relations, National Urban League.

EUGENE KINCKLE JONES is executive secretary of the National Urban League.

H. A. LETT is the industrial secretary of the Pittsburgh Urban League.

ROSS McFARLAND is a professor, Department of Psychology, Columbia University, New York City.

ISABEL NEILL is from Yakima, Washington.

ROBERT R. TAYLOR is the manager of the Michigan Boulevard Garden Apartments, Chicago, Ill.

JAMES LESESNE WELLS is a professor in the Department of Fine Arts, Howard University.

L. HOLLINGSWORTH WOOD is chairman of the Executive Board, National Urban League.

# SURVEY OF THE MONTH

*E. Templeton Smith*

## Urban League

THE President of the Pittsburgh Urban League is E. Templeton Smith. Speaking of the work of the League the Pittsburgh *Post-Gazette* of January 19th says editorially:

THE URBAN LEAGUE

Announcement of the thirteenth annual meeting of the Urban League of Pittsburgh, to be held Wednesday of this week, draws attention to an agency that is growing in usefulness and in the public confidence. The League, affiliated with the national organization of the same name which was established 20 years ago, is devoted to social work among Negroes, dealing in particular with their problems of health, employment, child welfare, housing and citizenship. Pittsburgh's Negro population is now placed at 60,000.

One of the conspicuous features of the League's work recently was the establishment of a boys' club in the Hill district. It assisted in the preparation of a survey of the social conditions of the Negro in the Hill district, which work was financed by the Buhl Foundation. It conducts an industrial department with a free employment bureau, has a visiting teacher department which deals with the problem child in the schools, a civic department which organizes and conducts neighborhood clubs and groups, and a girls' work department that conducts clubs for the younger Negro girls. These references touch just a few of the activities of the League, which is one of the member agencies of the Welfare Fund, but they are enough to give an idea of the significant and important work being done by the organization.

In a general way, one of the most valuable services rendered by the League is the furnishing of a background and a forum for the discussion of problems of racial co-operation. The record of the organization entitles it to commendation and support.

R. Maurice Moss, formerly a Fellow of the National Urban League, is executive secretary of the Pittsburgh Urban League.

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At the annual meeting of the National Urban League Mrs. George H. Seligman, New York City, and Dr. W. G. Alexander of Orange, New Jersey, were elected to the Executive Board.

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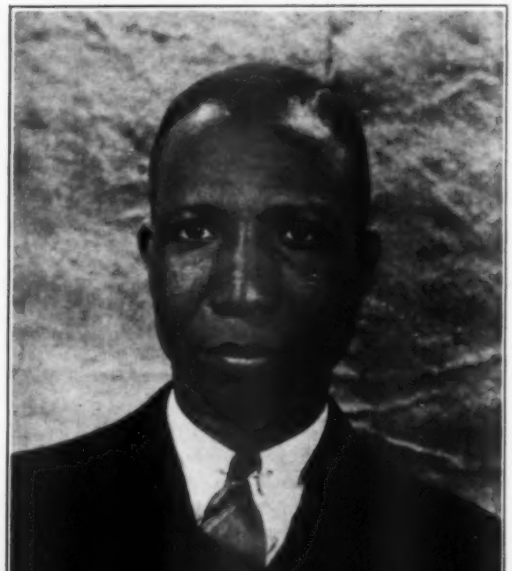
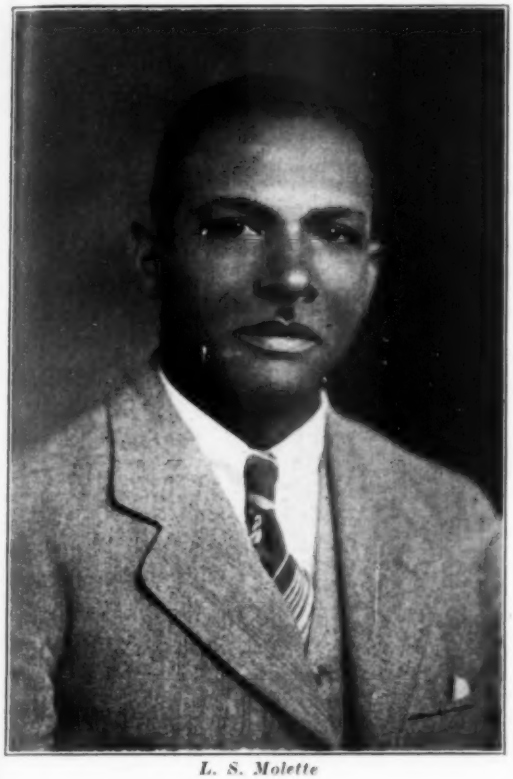
William H. Baldwin was re-elected president of the Brooklyn Urban League-Lincoln Settlement, Robert H. Elzy, executive secretary. The budget for the year 1931 is $29,515.



*James Lloyd McGuire*



*L. S. Molette*

## Appointment

JAMES LLOYD McGUIRE of Des Moines, Iowa, has been appointed chief fingerprint expert in the Polk county jail. He had served four years as deputy sheriff; is an ex-service man and a member of Lincoln Post, American Legion.

## Social Work

MUCH of the credit for the continued progress in race relations in Florida has been due to the vision and spirit of Mrs. Ruth W. Atkinson, Field Representative of the Department of Public Welfare of the State of Florida on Community Organizations and Negro Welfare. For seven years Mrs. Atkinson was Executive Director of the Tampa Welfare League and Community Chest.

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At Dayton, Ohio, a new community center, The Linden Center, has been opened. The new building, erected at a cost of $150,000, is modern in every detail and is equipped with swimming pool, reading rooms, medical and dental clinic, shower baths, gymnasium and a spacious auditorium.

## Education

A post graduate clinic for Negro physicians will be established at the Medical College of Virginia, according to an announcement by Dr. W. T. Sanger, head of Virginia Medical College. The clinic will begin on June 1st and is the first of its kind in the South.

EXPANSION of Negro farm education in Georgia is contemplated by the recently announced appointment of Professor L. S. Molette, formerly of the Fort Valley High and Industrial School, as Negro Assistant State Supervisor of Agricultural Education. The appiontment of Professor Molette was made possible by an arrangement between the State Board for Vocational Education and the Julius Rosenwald Fund.

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Dr. Roscoe C. Giles and Dr. Julian Dawson of the Provident Hospital staff, Chicago, Illinois, have been awarded Julius Rosenwald Fund Fellowships for research and study abroad.

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Arthur A. Schomburg of New York City, a well known authority on the literature and history of the Negro, has been appointed curator of Negro literature at Fisk University. Mr. Schomburg, a native of Porto Rico, has spent many years in the compilation and collection of books dealing with Negroes.

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## Harmon Awards in Fine Arts

JAMES LESESNE WELLS of New York City was named as the recipient of the Award in Fine Arts of the William E. Harmon Awards for distinguished achievements among Negroes. The prize consists of a gold medal and a $400 honorarium. The exhibition of the work submitted for the awards is being held at the Art Center, New York City.

*Mrs. Ruth W. Atkinson*

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